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**Churches Must Seek Integrity,
Missions Professor Declares**

BUREAU
BAPTIST SUNDAY SCHOOL BOARD Lynn M. Davis, Jr., Chief, 127 Ninth Ave., N., Nashville, Tenn. 37203,
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NASHVILLE (BP)--In one word--"integrity"--a Baptist seminary professor summed up what he feels is the major need in the life of Baptist churches to sustain and increase mission conviction and giving which must undergird the Christian task ahead.

E. Luther Copeland, professor of missions at Southeastern Baptist Theological Seminary in Wake Forest, N.C., diagnosed the need in an address delivered to Southern Baptist leaders at a forum to discuss the Cooperative Program unified budget plan, during the SBC Executive Committee meeting.

"Honesty in communication, authenticity in worship, relevance in witness and ministry--these are the expressions of integrity which the church must have in order to be the church," Copeland said.

"Hopefully, from this kind of integrity will issue the conviction and the giving to undergird the mission of the Christ in which the church is called to share," he said.

Citing a credibility gap between both the church and the world, and within the church as well, Copeland called for Baptist churches to be completely honest in their efforts.

"We need to promote honesty, radical honesty, in our communication with each other and society at large," he declared.

Too many people in society, including secularists, humanists with high idealism, and alienated youth, think that the church is phony and that ministers are phoniest of all, Copeland said.

As examples, he cited a new convert who told him he was distressed because he found more honesty in the secular world than in the church; and a Baptist woman who wrote him that his comments on the ecumenical movement would "get an intelligent appraisal" at the John Birch Society of which she was a member, but "the lid may come off" if his views were shared in a Sunday School class or WMU (Woman's Missionary Union) Circle.

He also urged Baptists to make a serious attempt at integrity in worship and "richness in worship," adding he was convinced that some Baptists "are the victims of a poverty of worship."

The seminary professor expressed serious concern that worship too often "is something done to us and for us by dynamic or inspirational speakers or performers or planners"--that it is in effect, "entertainment."

"Unless what we call worship in our churches is marked by integrity, the conviction and the giving which issue from it are apt to be as fallacious and insincere as that which motivate them," he stated.

On another point, Copeland said Baptists have hardly begun yet to face the fact they are living in a secular society. He said there was a time in his life when the church was the center of the community and American life, but this day is now gone. "The church has been displaced from the dynamic and influential centers of our urban, technological culture."

In past days when the church was the center of society, the church emphasized its function of speaking--verbal communication, Copeland observed. "Verbal communication then was primary, supported hopefully by what the church was and did.

"In our time," he added however, "it is fundamentally important that we reverse the priority of verbal communication. Once the order may have been speaking, being, doing. Now in our day, the church must be and do, and then speak, in that order."

Copeland said that a glaring mark of the church's irrelevance today "is the assumption that verbal communication is still the primary task of the church. Indeed, some seem to believe that all the church needs to do is talk."

"Unless the church by what it is and does shows that it is at least as interested and involved in the great and urgent issues of human life as the best secularists are, its message will be derided and tuned out," he said.

Specific issues he identified were the effects of science and technology on human destiny, the search for knowledge and truth, war, poverty, hunger, disease, over-population, injustice and human exploitation, and the quest for a truly human community.

"I am persuaded that only as the church deliberately chooses to be and act in these most crucial areas of modern society, will it have the right and the opportunity to speak its unique message about the meaning and destiny of man and the universe," he concluded. "This kind of relevance is the relevance of Christian integrity in our times."

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SBC Executive Committee
Opposes Vatican Envoy

(2-19-69)

NASHVILLE (BP)--The Executive Committee of the Southern Baptist Convention voiced strong opposition to the possible appointment of an official government representative to the Vatican, saying such would be "an unfortunate step backwards."

The 58-member Executive Committee, which meets twice annually to conduct business of the nation's largest Protestant denomination, adopted unanimously a strongly-worded statement to the President of the United States.

Saying that rumor of the possible appointment of an ambassador or representative to the Vatican is cause for great concern, the Executive Committee stated "that the overwhelming majority of 11 million church members affiliated with the Southern Baptist Convention would not favor such an official representation to any religious body."

"The appointment of a special representative to the Vatican would, in our opinion, seriously erode civic and religious goodwill in this country," said the statement.

"perhaps more importantly, it would be, we believe, an unfortunate step backwards in American political theory and practice, and in the separate and proper functioning of church and state."

"We urge that you do not assign to any church either the roles or the functions of government," the Baptist statement to the President said.

There was little discussion by the 58 members of the committee, who made it clear that the statement was not motivated by anti-Catholic feeling. The statement said:

"There is a growing mutual spirit of respect and goodwill among the various religious bodies in the United States today. We feel that this new spirit of openness and trust would suffer if churches, Catholic, Protestant or otherwise, tried to reassert or claim old political prerogatives on the European model. American representation to the Vatican would not aid our progress away from rivalry and fear."

The statement also cited a clause in the "Statement Concerning the Crisis in Our Nation" adopted by the SBC last June in Houston which pledged Baptist efforts to "bridge divisive barriers, to work for reconciliation, and to open channels of fellowship and cooperation."

Added the statement to the President: "We would not want to see any church 'used' even for worthy purposes of foreign policy, nor the administration of domestic policies of state.

"We understand the constitution of the United States to stipulate an assumption of government that churches are essentially spiritual bodies without special political position or political powers. The churches make their impact without use of state power to control or compel," the statement added.

In conclusion, the Baptist leaders told President Nixon, "We share in the hopes you have expressed for uniting America, and we pray that men of goodwill may join in every worthy effort to achieve justice and peace at home and abroad."

The executive Committee requested the staff of the Baptist Joint Committee on Public Affairs in Washington to convey the statement to President Nixon.

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FOLLOWING IS THE TEXT OF THE STATEMENT TO THE PRESIDENT ADOPTED BY THE SBC EXECUTIVE COMMITTEE, FEBURARY 19, 1969:

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Persistent reports that the United States Government is considering the use of an official representative to the Vatican have caused considerable concern among us. We respectfully submit to you our conviction that the overwhelming majority of eleven million church members affiliated with the Southern Baptist Convention would not favor such an official representation to any religious body.

We would urge the preservation and strengthening of the American tradition of free churches in a free society. This great American innovation is still a wise arrangement of relations between church and state. It means that all religious groups stand on the same footing in this land.

There is a growing mutual spirit of respect and goodwill among the various religious bodies in the United States today. We feel that this new spirit of openness and trust would suffer if churches, Catholic, Protestant, or otherwise, tried to reassert or claim old political prerogatives on the European model. American representation to the Vatican would not aid our progress away from rivalry and fear.

In June, 1968, the Southern Baptist Convention in session voted a far-reaching statement concerning the crises which are dividing this nation. It said in part, "We will strive by personal initiative and every appropriate means of communication to bridge divisive barriers, to work for reconciliation, and to open channels of fellowship and cooperation." We re-assert our intention to be that kind of Christian influence in this revolutionary time.

We would not want to see any church "used" even for worthy purposes of foreign policy, nor for the administration of domestic policies of state. We understand the Constitution of the United States to stipulate an assumption of government that churches are essentially spiritual bodies without special political position or political powers. The churches make their impact without use of state power to control or compel.

The appointment of a special representative to the Vatican would, in our opinion, seriously erode civic and religious goodwill in this country. Perhaps more importantly, it would be, we believe, an unfortunate step backwards in American political theory and practice, and in the separate and proper functioning of church and state. We urge that you do not assign to any church either the roles or the functions of government.

We share in the hopes that you have expressed for uniting America, and we pray that men of goodwill may join in every worthy effort to achieve justice and peace at home and abroad.

The Executive Committee of the
SOUTHERN BAPTIST CONVENTION

Meeting in session,
Nashville, Tennessee
February 19, 1969

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Cuba Veterans Resting;
Mrs. Caudill Due Surgery

ATLANTA (BP)--The Herbert Caudills and David Fites, finally free from reporters, obviously are enjoying a chance to relax for the first time in nearly four years after imprisonment of the two Southern Baptist missionaries in Cuba.

Fite, 34, out of prison less than three months, is concentrating on "just resting."

"I feel good physically," he said, "but I'm tired and somewhat disoriented to the environment."

Margaret Fite, however, seems to have concentrated on getting housekeeping set up in the home provided by the Avondale Estates Baptist Church here and in getting her children established in a comfortable routine.

She must be doing a good job. Called by an Atlanta reporter wanting to talk to James, 12 and John, 10 for a Royal Ambassador magazine article, Margaret agreed to a time and then said: "They probably will have to miss Gra-Y," (a school club group).

Reporters have hounded the returned imprisoned missionaries, but the Caudills and Fites have been careful not to say anything that might hurt Baptist missions work that is continuing in Cuba.

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During a hectic one-hour layover to change planes in Dallas enroute to a vacation in Arizona, they were greeted with an emotional welcome from about 50 admirers including Cuban refugees, plus a large group of reporters.

Despite advance warning from Fite that no questions could be answered pertaining to politics or any subject possibly detrimental to Baptists still in Cuba, reporters pressed hard for details of the pair's prison experiences and their eventual release.

Fite would not answer questions relating to possible mistreatment during his prison term, nor whether their release reflected a thaw in United States--Cuban diplomatic relations.

Concerning hijacks of airplanes to Cuba, Caudill said he only knew what he read in newspapers since he got back, and Fite quipped when asked if either planned a plane trip to Miami: "I'm going to buy a car real soon."

For the Caudills, "the eyes have it," as Mrs. Caudill said here, referring to eyesight problems she and her husband have faced.

Encouragingly, the eye trouble that has dogged Caudill since before the arrest of the two missionaries has been curbed, according to the Atlanta eye surgeon who operated on him in Havana two years ago.

However, the ophthalmologist--Dr. William S. Hagler--said Mrs. Caudill was developing a similar ailment and would undergo minor surgery in Atlanta after she and her husband return from visiting their son and his family in Tucson, Ariz.

Dr. Hagler operated here on one of Caudill's eyes in 1964, shortly before the arrest of Caudill, Fite and other Cuban Baptist leaders on charges of espionage and illegal currency exchange.

Caudill lost sight in that eye despite the surgery and then developed a similar affliction in the remaining good eye while in prison. He was released conditionally to seek medical aid and later Dr. Hagler was permitted to enter Cuba to perform the surgery, which was successful in saving Caudill's sight.

The Caudills and the Fites were allowed to leave Cuba in February, about six weeks after Fite was released from prison.

On return from Tucson, the Caudills will settle into a home provided by the Capitol View Baptist Church in Atlanta.

Caudill, at 65, normally would be retired. The Home Mission Board however, is continuing his salary through 1969. Fite, 34, is being given time to consider his next move, while his salary as a Home Mission Board appointee continues.

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Former Russian Prisoner
Joins SBC Missions Ranks

(2-19-69)

ATLANTA (BP)--A Japanese pastor who committed his life to Christian service after human suffering was impressed on him in a Russian prison camp is among recent career missionary appointees of the Southern Baptist Home Mission Board here.

The new appointees are Mr. and Mrs. Raymond Ozasa as missionaries to the Japanese in Mill Valley, Calif.; Mr. and Mrs. Max E. Cadenhead as state directors of Christian social ministries in Michigan; and Mr. and Mrs. William Hugh Foster as directors of weekday ministries of Madison Avenue Baptist Church and Northern Kentucky Baptist Association in Covington, Ky.

Ozasa recalled the destruction of his home in Manchuria right after World War II. He thought it was significant that the Russian raiders left the few Bibles people had because superstitions prevented their destroying them.

He told how he was forced into a prison camp. "During that first severe winter, almost all the young children and old people died of hunger," he said.

In 1948 Ozasa committed himself during an evangelistic service to full-time Christian service.

A native of Kyoto, Japan, Ozasa has been serving as pastor of a Japanese language mission in Tiburon, Calif. He also has been pastor of Berkeley (Calif.) United Methodist Church and of several churches in Japan.

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He holds a bachelor's degree in theology from Kwansei Gakuin University in Japan and a ~~masters~~ degree in divinity from Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

Mrs. Ozasa also is a native of Japan and a graduate of both Kwansei Gakuin and Golden Gate. She was a high school teacher in Japan.

Cadenhead had been serving as pastor of Bethel Baptist Church in Roseville, Mich. He also has been pastor of several Texas churches. He is a graduate of Baylor University in Waco, Tex., and Southwestern Baptist Theological Seminary in Fort Worth.

Mrs. Cadenhead is a native of Washington, D.C., and has worked as a church secretary.

Foster has served as minister of education and music in several Florida and Mississippi churches, including Olympia Baptist Church in Miami where he last served.

A native of Nowata, Okla., he is a graduate of Union University in Jackson, Tenn., and of New Orleans Baptist Theological Seminary.

A native of Milford, Tex., Mrs. Foster attended Northern Oklahoma Junior College and Moody Bible Institute in Chicago.



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